# The Brethren Evangelist.

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### The Answer.

"What I do, thou knowest not now,"
Write the signet on thy brow;
Things revealed belong to thee,
The hidden things to Me.
Then, within thy breast,
Hushed will be the eager quest;
Thou'lt seek no more to know
What God hideth from thy view.
Only part revealed, the city lies
Far beyond these mortal skies;
With its promise rest content,
Till thy latter days be spent.
Then, as earth departs from thee,
Thou'lt behold in vision free,
Not thy loved and lost alone;
The glory that on Moses shone
Will be thine everlasting light,
Thy God, the source of thy delight;
Hold fast his teaching here,
Afterward see his purpose clear. W.

### Things in General, Some Things in Particular.

The Point I Make.—A good brother talks of leaving the church, because there is not enough spirituality in it. I will admit there is not enough spirituality in the church. But every member is a part of the church, and when a man leaves, he cuts off so much of the church, and if a man leaves because there is not spirituality in the church, he casts just that much reflection on himself, for such a man has not enough spirituality to stick to duty. If I lack food and another man has food it is his business to give me food. If the church at large lacks spirituality and some men have it, it is their business to impart what they have that the whole may be learned. I would like to know where there is a church that has enough spirituality. Will some one answer?

Hurrah For Ashland University.—The new catalogue has been received. Thanks, Bro. Bailey. The book is an improvement over others, and no one need be ashamed to scatter them abroad. Put them out and like the apostles, let them go about doing good. One feature of the catalogue I greatly admire, vis.: PERSONALITIES. It takes away that dryness usually found about such publications. I would suggest that this be kept up in future editions, and made as full as possible. It will have a tendency to good, and cause the catalogue to be kept, and not used for lamp lighters. I wish the the school prosperity. It has been a burden, but it has taught us all lessons, and will do good. It may have been better not to have had it in the first place, but having it, sad would be the result to lose it. It would not crush us to lose us, but it would greatly cripple us. May the time never come when the boys will trim its walls with black.

A School's Good Record.—The Sunday school in the southern part of the city conducted by Bro. Harry Cassell and Atwood, went to Fairmont Park on an excursion. Some sixty scholars enjoyed themselves, the total number present about one hunhundred. The school was taken to the park free of expenses, and the children were fed first. When we remember that this school has been in existence only about eight months, that the members are not rich in this world's goods, we are pleased at the result. Our brethren have a hard row to hoe, many obstacles are in the way, but they have done good, and we trust souls may be saved for Christ. There is room for work in this great city. If the inhabitants of this city all wanted to go to church tomorrow, and the churches were to be filled, there would not be room for about three hundred thousand. To the work! to the work!

Have We Something Better To Offer.—I am not a member of a secret society, but at one time belonged to several. I prefer giving all my time to the church. But when I hear societies run down in a wholesale manner, I ask myself, what have we to offer for the house we are pulling down? I am speaking of this world of course. You may catch my idea. A lodge in in this city eighteen years old, in that time has paid out $85,000 for benevolent purposes. Now if we pull that lodge down and get the members into the church, what have we to offer when they get sick, when they die, when they leave orphans? Have we benevolent societies, &c., so that we may care for their bodies and children? I am not advocating lodges but I am advocating a more earnest zeal for souls, and a manifestation of that zeal by caring for the bodies of men. Christ cared for the physical and so should we. Our churches should at least play the part of the good Samaritan without grumbling. Let us be more earnest than the world.

Just A Word Bro. Brown.—You commence your letter in answer to my question by saying you could not teach me anything, then write nearly two broad columns to teach me. Verily, parson, your preaching is not in harmony with your practicing. I hope you do better than this out side of the EVANGELIST. However I am glad you said some things, for I agree with them, viz: There should be a supper, and the nonessentials should be regulated by the home or local church, but sometimes when one differs from another, there is not charity, but insinuations and slurs. It is charity I am pleading for, and putting the breaks on the other. I do not know what you mean by taking these matters to the convention. Your Ohio convention is over, our Pa. convention is not to discuss knives and forks, the national convention does not meet until 1892, hence your invitation seems rather premature. I would say here that any subject fit to discuss in open convention is fit for the paper. One object of the paper is that there may be an exchange of views, and *both* sides have a right to be heard. The question with me is this: Is a doctrine Bible doctrine? If so hold it at all odds. If the doctrine is not Bible, let it go. When I entered the church I was told the Bible was the rule of faith and practice. My ordination vows hold me to the Bible, and here I stand, and without any reflection on you, I do not intend to be sneered, slured, frightened, or driven away from this position.

The Object Of The Pa. State Convention.—The object as far as I can see is to organize for State work, and thus be equipped for work as a whole. This in my judgment is the first great object. There is much work to be done, but are we ready to do the work? are we organized for work? It seems to me that each church should elect delegates, and instruct them, but as there may be difficulties in the way this time, there ought to be an eye to this in the future. I am sure the church after while will get tired of hap-hazard work, certainly church work ought to be done decently and in order. We need an evangelist. We need arrangements for supporting him. The church can not expect men to leave their homes and let their families get along the best they can. A man is under some obligation to his family, and if he leaves all, and attends to spiritual things, the church should see that he is cared for in physical things. I trust the Pa. State convention composed of preachers, with brothers and sisters, will do a little, and do that little well. There is too much work done on paper, and not enough done on the hearts of the people. The object of the convention is a high one. The world's salvation.

My Doctrinal Position.—For the benefit of some I make the following assertion: What Christ has commanded is essential to salvation, and I want to do all he commanded. But I make a distinction between what He commanded and what He done. For instance he commanded certain things in John 13th. I want to do those things and be happy. But the supper was in Jerusalem, must we go there? It was in an upper chamber, must we hunt that upper chamber? There were only twelve present, must we limit the number to twelve? There were no women present, must we exclude the women? He wore a seamless garment, must we wear the seamless garment? What Christ commanded is essential, and his commands must be obeyed. What he has not commanded is a matter of preference or judgment, hence, I insist on obedience to his commands, and if others differ on non essentials I give them the privilege and exercise charity. And this is what must be done if we would avoid having a lop-sided press and a hide-bound church.

JOHN DUKE MCFADEN.

### Among the Hoosiers.

I am now located among a very progressive class of people in one of the most fertile counties of Indiana. I left home on the 22nd of July, and stopped off at Wooster, Ohio, and also several days at Fostoria, Ohio, where I was very pleasantly entertained by Bro. Shoemaker and his family. Many thanks for your kindness.

The grist mill in which Bro. Shoemaker spends his time has a grinding capacity of one thousand and fifty barrels per day. Verily, who says the world is not progressing.

On the 27th I arrived at Mulberry, where my friend and Bro., E. L. Hildebrand, met me at the depot. I was once more made happy to grasp his hand after so long a separation, for old College chums, you know, have a very affectionate regard for each other.

The same evening Bro. H. took me to Bro. Metzger's, where I met another of my schoolmates. But still we continued the journey and until we reached the place where Bro. J. H. Swihart and family reside. But unfortunately for us all Bro. H. was quite unwell, so that our meeting was not so pleasant as it might have been, although we enjoyed ourselves very much under the circumstances. Bro. S. is spending about all of his time wielding the sword of the Spirit. Oh, for more such men! for "the harvest truly is great but the laborers are few."

Well, I am here now for several weeks and must say I like the country and people. These people are progressive in the true sense of the term. We have large congregations, and this country will, by the grace of God, one day be a progressive stronghold.

J. L. KIMMEL.

Cambria, Ind., Aug. 9, '88.

### Shotgun Flashes.

A brother living at Oakville, Ind., says he don't like the tone of the EVANGELIST on one particular account. That is that "self" is made so prominent in so many of the articles. I wonder if there is not only too much truth in the assertion.

I had a brief but very severe spell of sickness lately. If my health doesn't improve soon, I think very strongly of laying myself on the shelf, so far as ministerial work is concerned, for a while at least.

When Bro. Cassel gets the desired information from Bro. Myers' "mountains of history" and scientific works, perhaps some of us ignoramuses will learn something about Paradise too. I always thought "pole," when used in the sense of the north or south pole, meant extremity of the axis of the earth. If I should ever be so fortunate as to get to Paradise, I would rather be more centrally located; somewhere where it is not so cold.

There were seven horses killed by one flash of lightning near Middletown, in Henry Co., this state, (Ind.) on the 7th inst., all belonging to one man.

The Apostles were not as progressive as we are. They were very particular as to the qualifications and deportment of brethren who should serve as Bishops or Deacons. Their fidelity had to be tested. Elders and Deacons had to be proved before they were ordained or installed. Paul charges Timothy to "lay hands suddenly on no man." But we can slap the ministerial harness on a man as soon as he is baptized, even promise him a position (for filthy lucre's sake) before he is baptized, regardless of the emphatic charge of Paul in the following language: "not a novice." But then, are we not progressive?

Bro. Fitzgerald's article in No. 32 of the EVANGELIST is worth all the paper costs for one year. I wish we had many more "believers" in the true doctrine of the Bible. In the main, Bro. Fitz strikes the key note. Let us be what we profess,—doers of the word of God, and there will not be so much criticism and unpleasant sparring through the paper.

J. H. SWIHART.

### Masontown, Pa.

On the 10th of May, the members of Middle Run effected a church organization by electing Bro. Samuel Haney, Secretary, and Sister Anna Brown, Treasurer. Two deacons, Brethren J. B. Norman and S. Haney, were also installed. At the same meeting Bro. Wm. G. Gans was elected to the ministry and ordained by Bro. J. B. Wampler, assisted by Bro. Stephen Hildebrand.

Not being present at this organization I did not know it had been left me to report through the EVANGELIST, until long after my return from Ohio. While this accounts for its late appearance, it is not intended as an apology.

Bro. Wampler is enthusiastic in his working for Christ. He is unselfish, too, doing all for the good of others. I am afraid we often fail to appreciate such noble sacrifice. The brethren on Middle Run and at East Riverside should ever be grateful unto him for his devotedness.

Bro. W. G. Gans preaches for us every other Sunday morning. The afternoon of the same day he preaches in the new house on Middle Run, and at East Riverside in the evening. On the 28th and 29th he assisted Bro. Wampler at the latter place. Two were baptized, Sabbath, consequently he missed his appointment in Masontown. We were disappointed that he did not come, but had faith enough in his character to kindly account for his absence. He is a young man of thorough education, reasons deeply and well. His reputation is of the best, both for ability and morality. We expect of him a brilliant career.

M. M. STERLING.

The Christian verb is "we know," not "we hope we calculate, we infer, we think," but "we know." And it becomes us to apprehend for ourselves the full blessedness and power of the certitude which Christ has given to us by the certainties which he has brought us.


No medicine in the world is in better redute or more widely known than Ayer's Sarsaparilla. As a safe and certain remedy for all manner of blood disorders, leading physicians and druggists everywhere recommend it in preference to any other.

Hall's Vegetable Sicilian Hair Renewer is becoming a universal favorite for restoring gray hair to its original color, and making hair grow thick and strong.